waves of development—well, then, let this stormy sea, this development itself, be the sinner. Here is free will: this totality can be accused and sentenced, can atone and expiate. *S0 let God be the sinner and man his redeemer*. Let the world's history be guilt, expiation, and self-murder. Let the evil-doer be his own judge, the judge his own hangman." This Christianity strained to its limits—for what else is it?—is the last thrust in the fencing-match between the teaching of unconditioned morality and the teaching of unconditioned non-freedom. It would be quite horrible if it were anything more than a logical pose, a hideous grimace of the underlying thought, perhaps the death-convulsion of the heart that seeks a remedy in its despair, the heart to which delirium whispers: " Behold, thou art the lamb which taketh away the sin of God." This error lies not only in the feeling/' I am responsible," but just as much in the contradiction, " I am not responsible, but some one must be." That is simply not true. Hence the philosopher must say, like Christ," Judge not," and the final distinction between the philosophic brains and the others would be that the former wish to be just and the latter wish to be judges.

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SACRIFICE.—You hold that sacrifice is the hallmark of moral action ?—Just consider whether in every action that is done with deliberation, in the best as in the worst, there be not a sacrifice. (